

The Methodist Magazine.

NO. 6.]

FOR JUNE, 1826.

[VOL. 9.

DIVINITY.

From the Wesleyan Methodist Magazine.

DAVID BLESSING HIS HOUSEHOLD :

A Sermon;

BY THE REV. RICHARD TREFFRY.

“Then David returned to bless his household.”—*2 Sam. vi, 20.*

FEW men have ever obtained greater celebrity among their contemporaries, or shone with more distinguished lustre on the page of sacred history, than David. An inspired writer of his time states that “the fame of David went out into all lands ; and the Lord brought the fear of him upon all nations.” His sphere in society was strangely diversified. In what line of life did he not move ? and what station did he not occupy and adorn ? As a shepherd, with what intrepidity did he defend his flocks ! As a warrior, how fearlessly did he attack, and how completely did he triumph over, his most formidable foes ! As a musician, how sweet were his songs in the house of his pilgrimage ! As a saint, how elevated and intense were his devotions ! As a sovereign, how wise were the maxims of his government, and how prosperous and extended his reign ! As a prophet, how luminous and evangelical were the visions of futurity that beamed before his eyes ; for God had “sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne :” and as a moralist, how unblameable was his general character ! for “David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.” But many are great in public life, and dazzle the multitude by the variety and splendour of their worldly achievements, who are yet total strangers to domestic virtues, and complete aliens from the duties of retirement. Abroad, they appear studious to please, and emulous to excel ; at home, their conduct exhibits a melancholy reverse. But David appeared as solicitous to please God at home as abroad ;—and whether viewed in the camp, the senate, the sanctuary, or the family, we see the same devotional disposition to “serve his generation according to the will of God.”

The chapter before us records a transaction in which David bore a most conspicuous part. He and the chosen men of Israel had been engaged in bringing up the ark of God from Kirjath-

jeirim unto the city of David; but instead of committing it to the management and care of the priests and the Levites, who should have borne it upon their shoulders, with the staves thereon, as Moses commanded, according to the word of the Lord; they thoughtlessly and irreligiously put it upon a cart, in imitation of the processions of the heathen, who drew their gods about in carriages. The oxen yoked to the cart stumbled, and Uzzah, suspecting that the ark was in danger of falling, irreverently stretched forth his hand to support it; but God smote him for his error, and there he died by the ark of God. David, terrified at this awful token of the divine displeasure, hesitated to proceed; and the ark, instead of being removed unto the place appointed for it, had a temporary residence in the house of Obed-edom: and where the symbol of the divine presence rested, there the blessing of Jehovah dwelt: every thing prospered with Obed-edom while the ark abode in his house.—David, hearing of this, resolved to make another attempt to remove it unto his own city, and profiting by his former error, he appointed the Levites to bear it upon their shoulders,—and when they had proceeded six paces, he caused oxen and fatlings to be sacrificed, as an atonement for past omissions of duty;—and he laid aside his royal robes, and clad himself with an ephod, similar to that worn by the ministers of the sanctuary, and with every demonstration of joy preceded the ark, until they had pitched it in the place appointed for its reception; and having given “to the whole multitude of Israel, to every one a cake of bread, and a good piece of flesh, and a flagon of wine, and blessed them” in the name of the Lord of hosts, “then David returned to bless his household.” We shall take an occasion from these words to show how a man may instrumentally bless his household, and what motives should urge him to such a procedure.

I. How may a man instrumentally bless his household?

It will of course be understood that we refer, in our observations upon this subject especially, to a father, master, or head of a family; one who is placed by Providence in a state of authority over his domestics; and we use the word *instrumentally*, because man can bless man only as an agent or instrument, and in proportion as God blesses him. Thus the Lord said unto Abram, “I will bless thee, and make thy name great, and thou shalt be a blessing.” And,

1. A man may instrumentally bless his household by his example. Every living creature possesses the property of imitability. Brutes instinctively copy the actions of their species, and imitate, with servile exactness, each others’ tones, gestures, and manners. Man especially fetches knowledge from external objects, and grafts on his own stock the scions of others. The traveller surveys his route on a map; the mariner traverses the ocean by

charts ; the school-boy writes from copies ; the architect works by plans ; and the limner draws from sketches. Nor is man the creature of imitation merely in reference to mechanical operation. Minds possess the mysterious power of assimilation, and morals are not unfrequently the transcripts of others : hence no man can be either solitarily good or bad. The contagion of vice, or the influence of virtue, is quickly communicated ; with this difference, that there is a repulsive faculty that guards the system against the admission of the gracious principle, but a predisposition to absorb the poison whenever it is presented : but that examples, both of good and evil, are powerfully operative, the Bible bears direct and repeated testimony : hence such statements and directions as the following :—“They did not destroy the nations, concerning whom the Lord commanded them ; but were mingled among the heathen, and learned their works : and they served their idols, which were a snare unto them,” Ps. cvi, 34, 35, 36. “He that walketh with wise *men* shall be wise, but a companion of fools shall be destroyed,” Prov. xiii, 20. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven,” Matt. v, 16. “Having your conversation honest among the Gentiles : that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation,” 1 Peter ii, 12. “Ye wives, be in subjection to your own husbands ; that, if any obey not the word, they may without the word be won by the conversation of their wives ; while they behold your chaste conversation coupled with fear,” 1 Peter iii, 1. Living models of excellence, daily set before our eyes, can scarcely fail to win attention and excite emulation ; and if ever good example shines with superior lustre, and commands a more than ordinary sway, it is in the seclusion of domestic life. In the walks of commerce, the marts of merchandise, or even the bustle of business, the Christian may and must be seen ; for he has “to provide things honest in the sight of all men ; but here his stay is comparatively transient, and his conversation and whole demeanour cautious and circumspect. Often, with the illustrious subject of our text, he “keeps his mouth with a bridle, while the wicked is before him.” But in the bosom of his family, his character is fairly developed : here his example meets every eye, and attracts the attention of every spectator ; children, servants, domestics, and all who come within the sphere of the family circle, see in him “an Israelite indeed, in whom is no guile,”—“a man on earth devoted to the skies.” And is not the presence and influence of such an individual beneficial to his family ? Does not his example cast a lustre on all the inmates of his dwelling ? Will they not see his good works, and see them to advantage ; and be led to glorify God in the day of

visitation? Was it not thus that David returned to bless his family? Hear what he saith: "I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me," Ps. ci, 3. You who wish to bless your households, be emulous to become their exemplars. Let your characters be models for theirs. Curb the levity of your children's dispositions by the habitual seriousness of your own: and conduct yourselves towards all your domestics so consistently, that, with the apostle, you may individually say, "Those things which ye have both learned, and received, and seen in me, do: and the God of peace shall be with you."

2. A man may instrumentally bless his household by his instructions. Example, it must be allowed, possesses an instructive influence; it silently and unobtrusively courts the attention of thoughtful minds: but the purest and most untarnished example cannot always command success. Children and young people are often thoughtless, unaccustomed to reflection; their minds are easily dissipated, and frequently flattered by an imposing exterior; and, what is worse, foolishness is bound up in their hearts; religion is disliked, and accused of insufferable severity; pleasure is courted, and embraced; evil is called good, and good evil; darkness put for light, and light for darkness: hence where family instruction is forborne, family religion will be deprived of one of its most powerful props, and most successful auxiliaries. Ignorance is the negation of all moral excellence: a soul without knowledge is devoid of good; and like a wild and desolate wilderness, where the hand of cultivation has never broken the stubborn soil, noxious weeds or useless shrubs grow in rank luxuriance: but instruction does that for the mind which industry does for the soil: he, therefore, who would bless his household, must become their teacher. Let him not think that this is usurping the ministerial office: pious parents are the ablest coadjutors, and the most efficient fellow-helpers of whom ministers can boast. Nor let him deem himself incompetent to the task of teaching his domestics: he may not have all the talent which he covets, but let him use that of which he is possessed, and it will improve. To acquire facility in teaching, without practice, is impossible;—even if his ability should fail, and his personal attempts prove unsuccessful, still there is no ground for discouragement: helps for instruction, and things made ready to hand, adapted to all capacities, abound almost every where. Of these the Christian householder should avail himself, and put his children and domestics under a course of catechetical instruction. Ours is an age of catechisms; they meet us at every turn; not a subject can be named, but invention has tortured and compressed it into a catechism. To illustrate all the truths that

Christian parents should teach their children, within the limits of a single sermon, is impossible; nor is it necessary: but we may be allowed to suggest that they should begin the work of instruction *betimes*. The mind of an infant is a perfect blank, without intelligence, or even conscious existence; but it cannot long remain in that state. Very early in life, ideas begin to shoot, habits begin to form, and propensities to prevail;—as soon as there is a capacity for the reception of instruction, then it should be communicated. “In the morning sow the seed.” “Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts,” Is. xxviii, 9. And children should be taught *repeatedly*. A solitary sentence, or a lesson casually or hastily administered, cannot accomplish any valuable purpose. “For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.” And thus God said to Israel, “These words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up, Deut. vi, 7, 8. And they should be instructed *seriously*. The truths to be brought before them, and impressed upon their hearts, are truths of a tremendously awful character; and an eternity of bliss or wo depends upon their reception or rejection of these truths: every Christian parent should therefore possess a deep, death-like seriousness, while instructing his rising charge on subjects so deeply momentous. How far David blessed his household by the communication of instruction, we have no certain means of knowing. But it never can be supposed that he who understood more than the ancients, and who had his eyes upon the faithful of the land, that they might dwell with him, would neglect to teach them. Would he who preached righteousness in the great congregation, refrain from preaching it in his family? Would he who rose at midnight to give thanks unto God because of his righteous judgments, never talk of those judgments among his domestics?

3. A man may instrumentally bless his household by his government. All government originated in patriarchal or parental authority; and families contain the rudiments of empires: and as the happiness of a nation may be promoted by the wisdom, benevolence, and justice of the legislature, so the welfare of a family depends most essentially on its government. He who is at the head of a family is bound to govern it. God has invested him with authority for this special purpose. “There is no power in nature that is frustraneous, and never to be reduced into act.” But of all human acts, that of government is the

most seriously responsible. How difficult is it to shun the opposite extremes of remissness and severity! What wisdom, and patience, and firmness, are required to govern a family in the fear of the Lord! Children love dominion; this is their earliest and most predominant propensity: their will is their only law; and long before they can speak, they grow peevish, fretful, sullen, and out of humour, if their wills happen to be crossed. What perversity is displayed in all their conduct!—“I will have this,” or “I won’t have that,” or “I will, because I will,” are sentences reiterated in every nursery, and found in every child’s vocabulary. But children must be governed. Subordination, and not sovereignty, is their province. Their wills must be subdued: what they cry for must be denied them, and they must be made to do what in a thousand instances they dislike. Where children can be governed by love alone, chastisement must be borne: but this can rarely be done. A parent must be reverenced; feared, as well as loved; and there are children so intolerably insolent, and obstinately perverse, that nothing short of correction will conquer them. They must be punished to be governed. But punishment should be judiciously inflicted: moral delinquencies, and not accidental errors, should be the grounds of punishment. To chastise a child indiscriminately for every mistake, savours more of savage barbarity than salutary discipline; and it totally defeats the design for which chastisement should be inflicted. The statements of Revelation upon this subject cannot fail to remind us that there are great practical and moral purposes to be accomplished by the judicious correction of children. “He that spareth the rod hateth his son: but he that loveth him chasteneth him betimes,” Prov. xiii, 24. “Chasten thy son while there is hope, and let not thy soul spare for his crying,” Prov. xix, 18. “Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell,” Prov. xxiii, 13, 14. “The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame,” Prov. xxix, 15. “We have had fathers of our flesh, which corrected us, and we gave them reverence,” Heb. xii, 9. “A prudent and kind mother,” says Locke, in his “Thoughts on Education,” “of my acquaintance, was forced to whip her little daughter, at her first coming home from nurse, eight times successively the same morning, before she could master her stubbornness, and obtain a compliance in a very easy and indifferent matter. If she had left off sooner, and stopped at the seventh whipping, she had spoiled the child for ever, and, by her unprevailing blows, only confirmed her refractoriness, very hardly afterwards to be cured; but wisely persisting till she had bent her mind, and supplied her will, the only end of correction and chas-

tisement, she established her authority thoroughly in the very first occasion, and had ever after a very ready compliance and obedience in all things from her daughter; for as this was the first time, so I think it was the last she ever struck her." The government of a householder over his domestics should be exercised for moral and saving purposes. By virtue of his authority, he should restrain them from all public acts of vice. To accomplish this, he must as much as possible inspect all their conduct, and watch over all their movements with sacred jealousy.— Young people who are suffered to deck themselves out in all the flimsy finery of fashion, to have a wide range of acquaintance, to receive and pay indiscriminate visits, to mingle with promiscuous society, and frequent places of public amusement, can scarcely fail to become proficients in the school of iniquity;— and it should be recollected, that what is technically termed innocent amusement, is often pregnant with moral results of tremendous import. Dinah "went out to see the daughters of the land," Gen. xxxiv, 1. Her personal attractions won the heart of Shechem; this led to an illicit connexion; thence came a deep, designing, and dissembled act of villainy; and, lastly, a general and horrid massacre of all the male inhabitants of the city. The wicked and scandalous conduct of Eli's sons was imputed to their father's criminal indulgence: "His sons made themselves vile, and he restrained them not." Restraint was practicable; and he who possesses the power of preventing crimes, and yet withholds its exercise, becomes a partaker of other men's sins, and will be dealt with accordingly. Nor does the government which a householder is called to exercise in his family end with restraint; duty binds him to make his domestics sanctify the sabbath, frequent the public ordinances of religion, and practise the virtues of justice, temperance, and sobriety.— That David blessed his household by the exercise of all that authority which his exalted sphere in society gave him, we dare not affirm. His children cost him many a bitter sigh, which might have been spared, had he held the reins of government in his family with a tighter hand. Over his servants, indeed, he watched with godly jealousy. "Mine eyes," saith he, "shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me; he that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight," Ps. ci, 6, 7.

4. A man may instrumentally bless his household by his prayers. Prayer, above every other thing, contributes to the establishment and furtherance of family religion; and no man can bless his household so effectually as by praying with and for the members of which that household is composed. There are few persons such novices in religion as not to know that prayer is

personally beneficial to us. It averts from us many evils; it procures for us many blessings. By it we draw nigh unto God, pour out our hearts before him, and secure his approbation;—for “the prayer of the upright is his delight.” Where prayer is restrained, duties remain unfulfilled, privileges unenjoyed, happiness unfelt, and heaven, with all its glories, is eternally forfeited. But is it for ourselves alone that God heareth prayer? Has he made it imperative upon us to offer up prayers, supplications, and intercessions for all men, and has he no disposition to answer us? Must our sympathies for the immortal interests of our fellow creatures be awakened in vain? and shall our prayers on their behalf return into our bosom? No: on a subject in which our dearest interests are so deeply involved, we are not left to the dubiousness of conjecture. The Bible abounds with facts and promises of a most encouraging character.—“Confess your faults,” saith St. James, “one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.” And to satisfy us that prayer is no less available for the salvation of the soul than the health of the body, St John saith, “If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for him that sinneth not unto death.” How powerful were the pleadings of the father of the faithful, on behalf of the impious sons of Sodom and Gomorrah! and how inexpressibly gracious and condescending were the answers of God to him, in reference to those awfully depraved and deeply devoted cities. When a son was promised to Abraham in his old age, he, fearing that his former son would be overlooked amid the profusion of benefits prepared for the latter, said unto God, “Oh that Ishmael might live before thee!”—and the Divine answer was, “I have heard thee: behold, I have blessed him,” Gen. xvii, 20. When the reiterated murmurings of Israel had so far provoked God as to lead him to threaten to exterminate their whole race, Moses interposed, and interceded, and said, “Pardon, I beseech thee, the iniquity of this people;” and the Lord said, “I have pardoned according unto thy word,” Num. xiv, 19, 20. When, in aftertimes, they had “added unto all their sins, this evil” of asking “a king,” and God sent thunder and rain, as monitions of his terrible displeasure for their great wickedness; and they, full of appalling apprehensions, said to Samuel, “Pray for thy servants unto the Lord thy God, that we die not;” he said, “Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you,” 1 Sam. xii, 23:—and with such examples before our eyes, examples drawn from the records of infallible truth, can we doubt of the practicability of blessing our households by our prayers? That any Christian parent could be found who did not pray for his

children and domestics, would be a paradox too preposterous for credibility ; but it is to be lamented that many may be found who totally neglect to pray *with* them. How many human habitations are there, where Christian householders are supposed to dwell, who never call their domestics together for the purpose of prayer ; where no family altar is erected ; no morning sacrifice offered ; no evening oblation presented ; no throne of grace approached ; and no God worshipped or acknowledged ! “ But David returned to bless his household : ” “ and therefore,” saith Howe, “ amidst all the great and pompous triumphs wherein he was more publicly engaged, upon this account he bethinks himself, Well, now my hour of prayer is come at home ; and so the matter was prudently ordered, that, that solemnity being over, he might return home to perform the ordinary duty that was to be done there ; that is, to bless his household, and call upon the name of the Lord there.”

(To be concluded in our next.)

BIOGRAPHY.

From the Wesleyan Methodist Magazine.

MEMOIR OF MR. JOHN KIDGER,
Of Belton, Leicestershire :
BY THE REV. B. SLATER.

MR. John Kidger, eldest son of Mr. William and Elizabeth Kidger, was born at Griffydam, in the Ashby-de-la-Zouch circuit, June 7th, 1795. Educated in the strictest principles of Christianity, he was preserved from the grosser follies of the age, but did not fully embrace the salvation of the gospel until he was about seventeen years old. At a prayer-meeting he was truly awakened, made to feel his wretched condition as a sinner, and began to cry to God for mercy. His amiable mother, not knowing of the anguish of his mind, conversed with him concerning the absolute necessity of a change of heart. He was so deeply impressed with this conversation, and so powerfully affected, that he retired to an out-building to give vent to the feelings of his soul, and cried with the publican, “ God be merciful to me a sinner.” It was in December, 1812, that he was thus awakened. His convictions continued about eight or nine days ; and on the 27th of December, he and twelve or fourteen others, at the same prayer-meeting, were enabled to believe in Jesus Christ, and to rejoice in the pardoning mercy of God.

A short period after his conversion, he was removed to a situation, as agent in a colliery, near Alfreton, in Derbyshire. His religious and moral worth was soon discovered, and he was appointed to be the leader of a class.

In the spring of 1815 he was called to leave his beloved friends in Derbyshire, to reside at Lichfield. Before his removal to this

city he enjoyed much of God, and, I believe, walked before him in simplicity and uprightness ; yet he had not acquired a very extensive and accurate knowledge of Christian doctrine, and was therefore less capable of encountering the sophisms of those who wrest the Scriptures to their own serious injury. Being occasionally in company with a person who lowered the standard of Christian faith, he was attacked on the subject of assurance ; and at length embraced the notion that a man may be in the favour of God, and not know it. When on a visit at his father's, he entered into conversation with several of his old friends on that subject. His pious and sensible father saw with grief that the new views which his son had imbibed retarded his progress in piety, and injured his usefulness in the church. His bowels yearned over his son, now fallen in some measure from the grace he had once received ; and he addressed to him the following admonitory letter, which was rendered, by the blessing of God, a means of John's entire recovery :—

“ My dear John,—Since you returned to Litchfield, I have reconsidered the conversation we had when you were at Cole-orton, and I assure you that I do not recollect a single circumstance of your whole life that has given me so much pain of mind. How very different were your visits when you came to see us from Derbyshire ! I believe, in those days it was your only aim to receive good and to do good : but the spirit in which you last came was very different; your aim appeared to me, and to others, to make proselytes to a set of opinions which could not have the least tendency to make people either more holy or more happy. You contend about opinions as if they were your Saviour ; but were you as orthodox as the greatest divine that ever lived, without holiness you would be eternally lost. I would ask you, John, as in the presence of God, What has your new creed done for you ?—Are you more humble, holy, and happy ? Has it created in you a more ardent desire to have souls converted to God ? Does the reflection, that mankind in general are hastening to endless ruin, affect you more now than when you first received Christ ? Do you mourn over a perishing world more than formerly ? Do you see it to be your duty, more than usual, to visit the sick and the dying ? Do you pray more in private, and more in public ? Are you more watchful, more spiritual, in your conversation ? If your new opinions have produced these blessed effects, hold them fast ; but if the contrary, (which I am sure is the case,) frankly acknowledge it to the Lord, and amend your ways.

“ I want you, my dear John, and myself likewise, to get possessed of that faith which works by love, and purifies the heart ; a faith that will secure our justification with God, and be productive of such works as will justify us in the sight of men.

“ Do not say that it is our ignorance that prevents us from believing as you do. Detest the thought ‘that you are the man, and wisdom will die with you.’ I recollect a person who spoke at one of our love-feasts. He blessed God that though he could not say he grew in love, yet he could say he grew in knowledge. The preacher justly replied, ‘ Bro-

ther, that is the experience of devils: they grow in knowledge, but to love they are strangers.'

"For Christ's sake, John, be watchful: examine yourself whether you be in the faith. God, I fear, has somewhat against you. I am afraid you are falling from God. Oh that I may be mistaken! I had rather follow you to your grave than that you should become an apostate. I would rather see you working at the most laborious employment, and reduced to the lowest degree of poverty, and yet living in the enjoyment of real religion, than see you in the most prosperous circumstances, and destitute of the life of God in your soul.

"Oh, pray that the zeal of God's house may eat you up! Labour all you can to promote God's glory; visit the sick, especially the sick poor; if this duty be a cross, take it up. Conduct yourself in a becoming manner before all men; let your words be few; think much, read much, pray much. Let your principal book be the book of God. Desire to know its contents, not that you may be able to cavil about particular tenets; but in order that your judgment may be informed, and your mind be renewed. Do not treat sacred things in a light and trifling manner. The Bible contains a revelation of the mind of God to man;—do not hastily make up your mind about peculiar tenets, against which some of the most holy men now living have raised their voice. Do not lightly esteem the preachers of God's word. I should be very much grieved to hear you say any thing disrespectful of them. Oh John! I should consider it the greatest honour to have a son that lived and died a Methodist preacher.

"I am of opinion that those, in general, who are for so much refinement in religion, content themselves with the form of it, and leave the power and spirit of it for the enjoyment of others.

"I conclude by praying that God will bless and preserve you from every evil, and make you holy and happy. I am your affectionate father,

WILLIAM KIDGER.

"Cole-orton, July 24, 1815."

This letter produced the most happy effects. From this period John acquired a love of reading, and began to think closely on what he read and heard. Alluding to this period, he says, in a letter to a friend,—"My mind was roused from its natural dormancy. Before this period I was in the habit of believing all I read and heard, without examination: but then I met with persons who overturned all my received opinions. By this means I saw the necessity of thinking for myself." Having abandoned the erroneous opinions he had entertained, and received a fresh baptism of the Holy Spirit, he believed it to be his duty to preach the gospel; and he was admitted on the plan, as a local preacher. His talents were respectable; and he was highly esteemed in Lichfield and its neighbourhood. He entered on the sacred work under a full conviction of the worth of immortal souls.—His manner in the pulpit was peculiarly solemn: for it was his anxious wish to reach the consciences of his hearers. His views of the sacred function will appear in his own words:—

“ I feel,” says he, “ that a preacher of the gospel needs much religion: for when he goes beyond his own experience on the subject of personal godliness, he can but feebly enforce the truths upon which he expatiates. A person may have some idea of the warmth of a climate by ascertaining the latitude in which it lies; but *he* can give the best description of it who has *felt* its warmth in his own person. Christ is frequently spoken of under the idea of a sun: it is especially upon his church that he shines; and all the members of it feel his genial rays in proportion as they live near to him.” Many of the preachers who knew our young friend thought that he ought to be employed in our itinerant work;—and the late Mr. Benson advised him to hold himself in readiness for the various examinations through which the preachers have to pass, prior to their entering into the ministry: but he was prevented by his revered father; whose chief objection was a fear lest he should run before he was sent of God. He continued, however, to preach in a local capacity, with great acceptance and considerable usefulness, to the end of his life.

After residing at Lichfield two or three years, he returned to his father’s house, where he continued till March, 1820, when he entered into business for himself, at Belton, a village in the Loughborough circuit, a short distance from Cole-orton. The itinerant and local preachers were hospitably entertained at his house: he was a liberal supporter of the cause of Christ in that neighbourhood, and a great friend to the poor and the sick.

In August, 1820, he was married to Miss Burton, daughter of Mr. James Burton, of Swannington. He and his amiable partner conducted themselves with so much propriety as to gain the confidence and esteem of those with whom they transacted business. They were remarkably conscientious in the sanctification of the sabbath; and though frequently pressed by some of their customers to infringe upon its sacred duties, they resolutely refused. On one occasion, John was closely pressed on the sabbath day for an article in his shop, when it was said that it would be wanted very early on the Monday morning, and that it had been forgotten on Saturday night. He replied that he would rise at any hour after the termination of the sabbath; but that, sooner than transact business on the Lord’s day, he would lose all that he had in the world.

The career of this excellent young man was but short. He attended a missionary meeting at the Griffydam chapel, on April 20, 1825, when he was called upon to second a resolution on a subject very congenial with the ardour of his soul,—the general outpouring of the Holy Spirit on all Christian missions. He entered into the subject with considerable fervour. I was present on the occasion, and witnessed with delight the glow of

pious feeling in my young friend. On returning home from this meeting, he felt some symptoms of ill health; and on the next day he was seized with the scarlet fever, accompanied with an affection in the throat. His complaints baffled the power of medicine; and after nine days of severe affliction, he departed this life in the triumph of faith. He died April 30th, 1825, aged twenty-nine years.

From the whole, it appears our young friend lived to Christ. In all things he walked circumspectly, labouring "to have always a conscience void of offence towards God and towards man."—He had been made a blessing to many souls in Belton and its vicinity, and I believe felt the force of the apostolic caution, "Giving no offence in any thing, that the ministry be not blamed." He remarked on his deathbed, that he frequently had been invited by travellers to accompany them to the inn, and spend an hour; and though there might have been no harm in this, yet he had invariably refused, because, he added, he thought it best to "abstain from all appearance of evil."

As he lived to Christ, so in Christ he died. In one of his last letters to his sister, after exhorting her to strong confidence in God, assuring her that "they who trust in him shall be as Mount Zion, which cannot be moved," he said, "I still feel my greatest pleasure in working for the good of souls. The words of the poet are the language of my heart:—

'Happy, if with my latest breath,
I may but gasp his name!
Preach him to all, and cry in death,
Behold! behold the Lamb!'"

His desire was granted, and he now rests from his labours.

MISCELLANEOUS.

AN INTRODUCTORY ADDRESS, DELIVERED AT THE OPENING OF THE WESLEYAN ACADEMY, IN WILBRAHAM, MASS., NOV. 8, 1825.

By the Rev. Wilbur Fisk, A. M., Principal of the Academy.

(Concluded.)

III. THE course of education to prepare men for useful life.—should be such as to preserve Without health we are nothing. health. However little this sub- When the body languishes, the ject may have been attended to, it mind is unstrung: so that know- is certainly not the least deserving ledge cannot be acquired,—or if of attention from those who have it be already acquired, the learned the care of youth. It does not invalid is of but little service to properly come under the head of the world. This subject should mental discipline, but it is so nearly re- ceive the more attention from in- connected therewith, that it cannot struc- tors, because there is hardly be safely neglected in that course any other pursuit in life in which of education by which we design the health is so likely to be impair-

ed as in study. Complaints in the head and heart, diseases of the eyes, and especially pulmonary, nervous, and dyspeptic diseases, are very common to students.—These often retard their progress in their studies, prevent their usefulness, and not unfrequently hurry them to an untimely grave. In proof of this, we need only look among our professional and literary men, and mark the ravages of disease and death. In my short and limited acquaintance with men of studious habits, I have seen many a flower of fairest promise, in the gardens of literature, blighted in its prime, and scattered scentless and fruitless upon the ground. Though it is but a few years since my name was first enrolled on a college catalogue, yet in those few years, of one class of which I was a member, more than half, I believe, sleep in the dust; and of another, several, and some of them of the first standing, are no more on earth.

The causes of this debility and mortality are not hidden. Sedentary habits, independent of study, are unfavourable to health; and to these the student adds the labours of the mind. Muscular exertion, to a certain extent, contributes to health; and when it is excessive, the sufferer, by his pains and fatigue is generally admonished of his danger, in sufficient time, and with sufficient clearness, to prevent any serious injury. Not so with the labours of the mind. When was it ever known that any degree of mental labour contributed to health? Nor is the soul, absorbed as it frequently is, in its intellectual pursuits, mindful of the leaks and wastes of the delicate and subtle juices, and the debilities of the finest and tenderest springs of life, until the ex-

hausted system is too far sunk, ever again to be restored. When the body acts, it is master of its own movements, and brings into exercise those parts which, in the economy of nature, are best adapted to action; but when the soul acts, the delicate nerves, and tender fibres, and attenuated ligatures, which form the connecting links between matter and spirit, become the supporters of the operations of the mind, while all its powerful forces are rallying and exercising in their limited and feeble apartments. Nature trembles, through all her inward halls, at every renewed rush of these intellectual energies: and frequently, in the same proportion as the mind increases in its activity and strength, the body grows weaker and weaker, until it sinks under the weight.—Bodily exercise in youth is like the bending of the sapling by the storm, which, for all its agitation, strikes the deeper root, and shoots up the more vigorous growth;—but the exercises of mind are like the confined lion shaking himself and mustering his strength in his too feeble cage, the joints and bars of which are made to tremble and give way by the struggles of the powerful captive.

How careful then ought instructors to be to temper the studies of youth to their health and age—to guard them from excess in their literary pursuits—to keep them regular in their diet and rest—and above all, to relax the mind, in a suitable manner and to a suitable extent, by bodily exercise. Those athletic exercises usually practised by schoolboys, are often too violent; and as they are left to the judgment of the youth themselves, they are often pursued too long, and carried to excess. In addition, it may be said, they are of such a

nature, and are often managed in such a way, as to degrade rather than dignify the mind ; and sometimes lead to disputes, and foster wicked passions ; and very generally, instead of being a pleasant and profitable relaxation of mind, they dissipate and disturb it.— These exercises, therefore, should be guarded with more care by the instructor ; who, like a father, should watch over his charge, *in season and out of season*, regulating their recreations as well as their studies. But to show what kind of exercise is best suited to preserve health, your attention is requested to another general idea, as follows :—

IV. An education should be such as to habituate the body and familiarize the mind to bodily exercise. Knowledge, like money, is of but little use, only as it is kept circulating. However much a man may possess, if he be inactive and indolent, he wrongs society, dishonours the great Author of his endowments, and abuses himself. From erroneous habits, in early life, a man may become indolent, as it respects bodily exertion, while he is studious and diligent with his books. He is industrious to increase his intellectual store, but indolent in laying it out. He may possibly be diligent with his pen, as well as with his books : but this is not enough. But few men, comparatively speaking, are needed as authors ; especially to be authors by profession, making that the business of life ;—while many, very many, are needed to attend to the various duties and labours, in the different departments of society. The present is an age of peculiar activity. Neither the civilian, nor the philanthropist, nor the divine, any more than the physician, or the merchant, or even

than the mechanic or the husbandman, can fill their respective professions, and satisfy the just claims of the community, without much industry. The political, literary, and religious world are undergoing a general revolution. The work of reform is going on, and the minds of men are much alive to this work. Improvements are also making in the mechanical branches, in agriculture, in navigation, and in manufactures. A thousand doors, *great and effectual*, are opening on every hand for the practical and experimental scholar ; but there is now but little honour or profit for mere theories and closet speculations. Nature is now to be studied in her works ; and all theories, to be regarded, must be reduced to experiment. The political utopias of former days are giving place to realities ; and the speculative divinity and philosophy of the schools are giving place (thank God !) to common sense and the profitable duties of life. Now men do not as formerly write numerous volumes to define *motion*, but they are engaged in putting things in motion, to the best possible advantage.— This is as it should be ; and our literary seminaries ought not to be the last to engage in this work, or the least active in helping it on : yet we fear they are too backward herein. The candid examiner, it is believed, in looking into the present state of society, would be constrained to say that the greater part of the most enterprising of the present day are such as have not been favoured with a liberal education. And why is this ? Is there any thing in a classical education uncongenial with the spirit of enterprise ? It is believed not, if the foundation is laid as it should be. And would not a literary education be of service in such a life ?

Certainly it would, if the person, in acquiring that education, has not been trained up in wrong habits of body and mind : for it is almost, if not quite, a self-evident proposition, that the more a man knows, with the same degree of industry, the better is he prepared to be useful in any and every calling in society.

To secure habits of bodily activity, let every scholar, while obtaining his education, spend part of his time either in agriculture or in some mechanical business. Let him learn these theoretically and practically, by devoting a certain portion of each day thereunto, at the same time he is improving his mind in general science. No sound objection, it is thought, can be brought against such a course.—Should it be said it would interrupt the studies of the pupils, and prevent their attending profitably either to *work* or *study*,—we answer, no more time need be spent in any such branch, to answer the proposed end, than most scholars spend in vain and unprofitable amusements and conversation; nor more than would be sufficient to preserve health. Let it not be supposed by any that it would be degrading for their children to attend to manual labour. The usual amusements of youth, as we have already noticed, degrade and dissipate the mind; but the course recommended would be of eminent service in elevating the mind above the vanities of childhood and youth, and in sobering down the wild imagination of the young to the important concerns of useful life. Such a course would do away from the minds of men that contempt with which too many look down upon the labouring classes of society; and it would remove from the minds of many the objections

which they very justly make, in the present state of things, to an extensive literary education.—They see that most of those who have a liberal education, have neither a knowledge of labour, nor habits of life suited to it, nor bodily strength sufficient for it; and above all, they have no disposition to attend to it: yea, it has become proverbial among our farmers that it spoils their sons for labour to send them a few quarters to a grammar school or an academy. They must now let their nails grow, like the Chinese scholars, or wear some other badge of distinction, to show that they do not gain their livelihood by the sweat of their brow: and therefore, unless the youth is designed for some of the learned professions, it is thought not safe to give him any higher advantages than he may enjoy in his own neighbourhood. The learned professions are full; yea, in many places crowded: so that many who pretend to live by their learning, have recourse to fraud frequently for their livelihood,—since to labour with their hands is altogether out of the question with them: whereas, if they had been trained up to manual labour, as well as to science, they would have been none the less fitted to shine in the highest circles of eminence in any profession; or if they failed here, they would still be prepared to gain a competency by their own hands;—and thus the reproach of learning on the one hand, and the contempt of labour on the other, would be wiped away; since it would be seen that neither is uncongenial with the other. Parents would be more willing to give their children superior literary advantages in schools where such a course is pursued, because they would also be taught

to be active in the business of common life. This would be introducing science, on a more enlarged scale, into all the various classes of society ; and thus all the different departments would have a share of men of enlightened and liberal sentiments, to assist in managing the various interests and operations of the civil and religious world, and whose spirit, and manners, and intelligence, would have a powerful influence on all around them.

To the foregoing considerations we may add another, which is not the least among the arguments in favour of the proposed plan. Such a plan perfectly corresponds with the genius of our political institutions.

The importance of having our agricultural and mechanical departments filled with a due proportion of men of information, must be readily seen and sensibly felt by those who understand the nature of a free government.—These will always make up by far the greatest portion of our citizens : therefore upon these principally will devolve the election of our civil officers ; and in the same proportion as they are informed and intelligent, will they be removed above the influence of ambitious demagogues. The purity of our elections, therefore, depends upon this. In a government like ours it is also important that there should be men capable of filling the various public offices in all the different departments of the community : otherwise these different departments will not have their share of influence in the government, and thus our sacred principles of equal rights and equal representation will be violated.—

VOL. IX. June, 1826.

That is not always an equal representation where equally populous sections of the country have an equal number of representatives. The principles of proportion, in this equalization, grow out of many other relations beside that of numbers. The different ranks, trades, and professions, ought especially to have their due proportion of influence in the public councils : and this proportion again does not consist solely in having an equal share of numbers ; but also in having an equal share of intelligence and general knowledge in their respective representations. But if the higher branches of education are confined to the learned professions, which among us is most generally the case, it follows of necessity, either that the other interests will not be equal sharers in the offices of government, or that those offices will be filled with men of insufficient information. In either case there will be an evil of dangerous tendency ; and an evil which will always exist in a greater or less degree, so long as the present prevailing modes of education are kept up. It is the policy of monarchies and aristocracies to keep up distinctions in property, and knowledge, and rank ; but it should be the policy of republics to distribute these as equally as possible through all the different departments of society : and this should be done, as it respects learning particularly, not by bringing the higher down, that they may be on an equality with the lower, but by bringing the lower up, that they may be on an equality with the higher.

It is true, in these New-England states, and in the state of New-York, and in some of the other

states, provision by law is made for the support of common schools; and this has a great and salutary influence. But this does not cure the evil. In these schools but little more than the rudiments of the most common branches are attended to. A great proportion of the youth so educated do not acquire habits of thought and of study sufficient to lead them in after life to fill up even their leisure moments with useful reading. The chasm, therefore, between those who have a complete classical education and those who have not, is, even among us, still too great. There is still a great aristocracy of knowledge, which gives an aristocracy of wealth, and quite a preponderating aristocracy of influence.

To remedy this evil, let a cheap and safe plan of education be adopted, by which the lower classes, in improvement, may be raised higher, without injuring their habits of industry, or lessening their attachment to the pursuits of common life. That this may be done, appears evident from what has been done. The degree of learning obtained in our common schools,—and these are open to all,—has not lessened, it is believed, the attention of the people to agriculture and the mechanic arts: and if it has been found that the occupations of the farmer and mechanic are not inconsistent with the degree of learning obtained in our common schools, so neither would they be inconsistent with still higher degrees of learning, if obtained in a similar way. In our common schools, the scholars generally labour while they attend school,—so that, as far as their literary improvements extend, they are, in this respect, *trained up in*

the way they should go. Let this plan be reduced to a system, and be extended as far as necessary, and the result will doubtless be most favourable. We are sanguine in the opinion, and nothing but the failure of a fair experiment will convince us to the contrary, that a course of education may be pursued which will lessen the expense of scientific improvement, secure more effectually the health of the student, and at the same time habituate body and mind to the various duties of common life.

V. Above all, the course of education should be such as to guard the morals, and lead to virtue and religion.

What is a man of knowledge, without correct habits and moral integrity? Yea, what is a man without religion? "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass and a tinkling cymbal; and though I understand all mysteries and all knowledge, and have not charity, I am nothing;" and if destitute of charity, (that is, of true religion,) the most learned are nothing, what are they when destitute of moral principles and moral habits? They are worse than nothing. The more they know, the more dangerous they are. Friends are losers, the community are losers, the youth himself is an infinite loser, if he loses in virtuous habits while he is gaining in science: and that he is liable to this, matter of fact too clearly shows. Notwithstanding all that has been done to guard the morals of our academies and colleges, it still remains a serious and an alarming truth, that in many, perhaps in most of them, the inexperienced youth stands more than an

equal chance to have his morals corrupted. How frequently have we witnessed this painful truth! A young lad, the pride and expectation of his parents, budding with the promise of future eminence and usefulness, leaves his father's house to commence his course of public education. He is ignorant of the vices and temptations of the world: he is removed from the watchful eye and salutary counsels of his friends; and he goes forth, alone and unarmed, to meet whatever is thrown in his way. And what does he meet? He who thinks vice is shut out from our public schools, has never been there to observe for himself. The young student meets the filthy conversation of the wicked, and he learns to blaspheme. He meets the debauchee, and he learns incontinency: he meets the jovial companion, and he learns to love his social glass: he meets with the cavilling infidel, and learns of him to sneer at religion. In short, he leaves the university more learned, but frequently more corrupted, if not wholly ruined.

Is there no way to prevent this? Can we not guard scholars with securities equal at least to those enjoyed at home? Doubtless we can. Nay, it is believed that a public seminary may be governed and regulated upon such a plan as will better guard the habits and morals of scholars than they are usually guarded in our common schools, where the children are a part of the time under the parental roof;—for these schools, which comprehend all classes, and which have not the pupils at all times under their control, frequently have in them those whose bad manners, like a contagion, corrupt the rest: but in a school more se-

lect, in which the scholars are at all times more under the immediate control of their instructors, there is less danger from contagious example. But this immediate control the instructors must have. Their pupils should be under their care out of school, as well as during the hours of instruction. Their boarding and rooms should be under the superintendence of one whose qualifications and attention would enable him to perform the part of a prudent father to the youth entrusted to his care—at all times watching over them, and counselling them as his own family. In this way, their eating, their sleeping, their recreations, their labour, and their studies, may all be regulated on systematic principles of propriety and profit.

Not only should the pupil be guarded from exposure to temptation, but morality and religion should make a part of his instruction. The youth sent from home to a literary institution has usually much less attention from ministers and Christian people than before. When in his father's house, in common with the rest of the family, he enjoyed the means of grace, and the pastoral care of the minister: now if he mingles in the congregation of the place, he goes as a stranger, and returns as a stranger. Unless, therefore, he is taught morality and religion by his instructors, it may be said no one (in an especial sense) cares for his soul. How necessary, then, that he be caught these by those to whose immediate care his education is entrusted. These, by the relation they stand in to their pupils, possess an influence which others do not: and in most cases, if they manage this influence judiciously, they will succeed in ma-

king impressions which never will be effaced.

By religious instruction, however, is not meant teaching the peculiar tenets of a party. Literary institutions should not be prostituted to the low purposes of proselytism: this would not be to make Christians, but bigots. But those leading principles of religion should be inculcated which are calculated to make the heart better, and those practical precepts which will regulate the life. Nor should these be impressed upon the young mind in an arbitrary and austere manner; but the ground and propriety of what is enjoined should be explained:—otherwise, all restraints and duties will in time be shaken off as needless bondage, imposed by the old and superstitious. Our religion is a reasonable service, and this its true character should be exhibited to the young as soon as their reason begins to dawn; and in the same way, through all the succeeding stages of religious instruction, should the requirements and sanctions of the divine government be illustrated, until they commend themselves to the understanding and conscience:—especially should the hand of education, while it is beating down the corrupt passions, and curbing the untoward will, lead the learner to an acquaintance with his own heart; pointing out its native and acquired perversity. Thus will he become convinced of his criminality and dependence, and be prepared to accept of the gospel remedy.

Such a course of religious instruction, pursued with judgment and care, can hardly fail to produce its designed effect; for it has the united testimony of reason, and Scripture, and experience, and conscience, to enforce it. Those thus taught will see not only that this

teaching corresponds with what they actually discover in their own hearts, but also that the remedy proposed is perfectly adapted to their necessities. It is not until a long course of training in the pride and vice of this world has produced confirmed habits of unbelief, that the mind of man becomes strongly barred against evangelical instruction. Such have been trained up in the way they should not go, and now they are old, they will not depart from it: and in the same proportion as the mind more strongly inclines to wrong than right, will it more pertinaciously adhere to the principles of a bad education.—When a perverse nature and a perverse education have conspired to lead the mind from godliness, how hardly does such a one enter into the kingdom! How important, then, that the “*child be trained up in the way he should go, that when he is old he may not depart from it.*”

But it has been thought useless by some to guard the young so closely; since, unless you mean to make them monks and nuns, they must sooner or later mingle with the world; and their first entrance into it will always be a time of trial, and of some hazard. Such a course, therefore, is only postponing a little later the hour of temptation. Let them become acquainted with the ways of the world in early life, and then will they have time to correct the wrong impressions which are first made. It is acknowledged that the first entrance of the man or woman into active life, to mingle in its busy and ensnaring scenes, is always more or less a time of trial: but does it therefore follow that there can be no preparation made for this trial? As all acknowledge that a course of instruction in youth is indispensable to qualify a man for

the *duties* of active life, so is it equally true, being confirmed by analogy and experience, as well as by reason and Scripture, that a course of moral training in youth is indispensable to prepare a man to meet the *temptations* of active life: and as the former instruction is important, because it relates to the interests of the body and of time, so the latter is infinitely important, because it relates to the interests of the soul and of eternity. Let the young adventurer, then, into this world of sin, be first guarded by every needful preparation. Let him, at a distance from temptation, look through the windows of history upon the busy scenes of men.—Here he can learn much of the world without being exposed to its contagion. Let him study his own heart, and this will teach him a double lesson, showing him, at one view, his own frailty, and the *corruption that is in the world through lust*. Let him, by a course of discipline, learn to govern himself. Let him attain to that age and maturity of intellect which will give consistency and firmness to his mind. Let him, above all, learn to depend upon him, and implore his aid, who alone can keep him in the hour of temptation. This is clothing the young soldier with armour before he goes forth to battle,—yea, *with the whole armour of God, that he may be able to stand in the evil day*.

How far the proposed plan will be carried into operation in the seminary we are about to open, and how far such a plan will answer the proposed end, depend upon contingencies, which, though they may not be wholly beyond our control, yet they are at present concealed from our view. The foregoing principles, however, entered into the original design of the friends and

patrons of this institution, and they are what the trustees still have in view; and to give them a fair trial, they are determined no reasonable exertion shall be wanting on their part. But their success herein, under God, depends principally upon the patronage of a liberal and an enlightened public. Here they look principally for means to complete their original design. Although something has already been done, yet not enough to enable the trustees to prosecute their plan on a liberal and an enlarged scale. The different apartments of the edifice itself are, as you see, still unfinished: our library should be enlarged, the boarding-house which has been purchased, must be enlarged and suitably furnished; and preparations should be made to instruct and exercise the students in agricultural and mechanical pursuits. To the accomplishment of all this the trustees are looking with great desire, and towards it they are progressing with all prudent haste: nor would they commence the school in the present incomplete state of things, but for the purpose of convincing the friends of the institution that they neither lack energy in themselves, nor confidence in the public patronage. They have another inducement: they wish to follow the leadings of Providence,—always keeping in mind that Scripture maxim, “Despise not the day of small things;” and especially that Scripture lesson, in which we are taught, “He that is faithful over a few things shall be made ruler over many things.” We are encouraged, therefore, to step forward in the first stages of our school, with a full determination to advance as Providence opens the way—having the fullest confidence that the favouring Providence which has aided us

far, will crown our persevering efforts with ultimate and glorious success.

It is the design of those who direct this school to lead on their scholars, as fast as is consistent with mental discipline, in the different branches of science ;—and to aid them in this, they wish to avail themselves of every improvement in the modes of education which will in a safe way facilitate the progress of the learner. Their aim will be, not only to fill the mind of the young beginner, but also to enlarge and strengthen the storehouse of intellect, and fill as they enlarge. They deem it important that the pupil should be taught, not merely to talk, parrot-like, the *language* of science, but to reason, scholar-like, on the *principles* of science. They also intend, as soon as circumstances will permit, to regulate the improvement of time by a suitable division, appropriating a portion of each day to study, relaxation, and bodily exercise, in such a manner as will best lead to regular and industrious habits ;—and, as far as possible, the student will be made to understand the practical use of those branches in which he is instructed, by an application of them to useful life. Strict attention will be paid to the health of the scholars. Their diet, their exercises, and their studies, will all be regulated with an eye to this ; and to this the healthy situation of the town will contribute much. Protected from the chilling influences of the east winds by yonder verdant highlands that stretch along our borders, blest with good water, and a pure atmosphere, we cannot fail, with suitable care, and the ordinary blessing of Providence, to succeed in cherishing a vigorous constitution.

An attention to morality and re-

ligion will be a prominent feature in our proposed plan of education ;—and in this too we shall be assisted by the local situation of the place, which is removed from the contagion of populous towns ; and also by the moral and religious habits of the people around us. Thus favoured, there will be but little temptation to vice from without ; and by a careful attention to the rules already given, we hope, by the blessing of God, to be successful in training up those entrusted to our care in the love and practice of virtue and religion.

To conclude :—we are aware it is much easier to form plans than to execute them—to promise than to perform. The outlines of our plan you have heard : how far we have advanced, you now see for yourselves ;—and when you consider the means we have had, and the difficulties under which we have laboured, you can judge whether we have shown a zeal and a perseverance worthy of your confidence. We promise nothing unconditionally : if God assist us, if the public give us the means, we will do what we can.

To the public-spirited individuals here and elsewhere, who have aided us by their contributions, we tender our cordial thanks. Let them not *be weary in well-doing, for in due time they shall reap, if they faint not* ;—and we trust others, who have hitherto kept back from the work, will be excited to copy their worthy example.

Thus far we have abundant cause of gratitude to God, that he has supported and assisted us, so that the waters of discouragement have not yet damped the ardour of our pursuit. Here then we will raise our Ebenezer, for *hitherto the Lord hath helped us.* We are conscious of

having begun this work for his glory, and the good of his cause: to him, therefore, we most devoutly consecrate all we have done, and all we may do; to him we dedicate the house, the school, and our own feeble services;—and upon all we

humbly implore the divine blessing, that here, for many generations, *our sons may be as plants grown up in their youth; and our daughters as corner stones, polished after the similitude of a palace.*

RECOLLECTIONS SOME THIRTY YEARS SINCE:

By Henry Tooley, Esq., of Natchez, Miss., formerly of Newbern, N. C.

To the Editors of the Methodist Magazine.

RESPECTED BRETHREN—At the request of sundry members of our beloved church in this city, I send you five numbers of “Recollections some thirty years since,”—descriptive of persons, scenes, and circumstances, connected with the church of Christ, and of which but few persons are now in being who were eye-witnesses, and those few are hastening to the tomb. These Recollections are submitted to you for publication, with a sincere and ardent prayer to God that they may arouse the feelings and energies of all who read the same, to be faithful and diligent in the discharge of every duty, thankful for the enjoyment of every privilege and blessing of an all-bountiful Jehovah, and be fitted and prepared for the life that now is, and for that which is to come.

I salute you in the Lord Jesus,

H. TOOLEY.

Natchez, 13th March, 1826.

A JUDGE AS HE SHOULD BE.—NO. I.

NEXT in dignity and usefulness to the gospel minister is the civil judge. Set apart and commissioned by the government of his country to execute *justice* in defending and guarding the civil rights of the people, and *judgment* in inflicting upon sinners and evil-doers the just punishment due to their crimes, the judge should be himself a pattern of learning, moral righteousness, and conscientious obedience to divine and human law. In dispensing the law he should be inflexibly just: the rich and powerful, the poor and weak, should appear before him under the same character,—all under the same law, all subject to its penalties for transgression and sin. But how can a judge fulfil the dignified and important duties of his station unless he is an accomplished lawyer? How can he apply his learn-

ing to useful purposes unless he possesses fortitude and determination? And how can he govern and direct others in judicial proceedings, unless his own mind is well informed and well disciplined?

The judges of the different courts of the United States are honourably distinguished for extensive learning, solidity of judgment, acuteness in detecting error, and correctness in decision: some are not excelled in any country or age. Among the enlightened judges of the American bench, the late worthy and distinguished William Patterson, of New Jersey, was a star of the first magnitude. None excelled him in learning: in firmness and decision of character he had no superior; and in unsullied moral righteousness and Christian humility, it is to be feared he had no equal. This truly excellent man

was one of the first judges of the circuit court of the United States.

In the autumn of 1792, a session of the circuit court of the United States, for the Newbern district of the state of North Carolina, was held in Newbern, in which judge Patterson presided. At that time the writer of these Recollections was a young man, full of curiosity, and ardently desirous of becoming acquainted with men and manners. He, with many others, attended at the court-house to see the strange judge, and observe his manner of holding court. A plain-looking man, of ordinary stature, rather spare made, black hair sprinkled with gray, and worn short, and dressed in a plain suit of black, came into the court-house, and took his seat on the bench, without noticing or speaking to any one by the way. His countenance was serene, his eyes mild and benevolent, and his demeanour humble. He called upon John Spence West (the marshal) to open court, and when ready for business, the judge requested the attention of the gentlemen of the bar, and all others having business in court. He observed that, being commissioned by the United States to preside in their circuit court, it was his duty to hold the same in such manner as would best conduce to the welfare of the general government, and to all the parties having suits at issue—to effect which purpose, it was his custom to enforce punctuality and the strictest order in conducting the business of the court. He informed them that he would be found in open court, and ready for business, at the precise time to which the same should be adjourned; and warned the gentlemen of the bar, and all concerned, that they must be punctual in

their attendance, as more than five minutes should not be allowed, after ringing the bell and opening the court; that such as were behind that time must expect to be fined, without a possibility of escape, unless detained by some uncontrollable cause; that without punctuality and diligence nothing could prosper; and that the court would not be guilty of a falsehood in meeting at any other than the time to which the court was adjourned.

To expedite the business of the court, the judge required the bar, and all others concerned, to be ready—that when a suit was called, it must be tried, continued, or dismissed: if continued, the affidavit showing cause must be filed, and which was read and disposed of by the judge without argument; that on failing to file the affidavit, or good cause for a continuance not being shown, the cause was forthwith set for trial or dismissed.

In conducting the trial of a cause, the judge would not permit a point of law to be argued; for so soon as it was suggested, he informed the bar what the law was; for he was commissioned and sent by his government to teach the law to the bar, and not be taught; that it was his business to *know the law*, otherwise he would be unworthy the station he occupied.

The judge would not suffer captious and ensnaring questions to be put to witnesses on cross-examination, and always stopped an attorney when examining in that way,—observing that a witness was to be treated with decency and respect, and that the intention of examining a witness was to elicit the truth, and not to abuse and ensnare; that such conduct threw

a shade over the dignified character of a gentleman of the bar.

He would not suffer a witness or others to be called at the door of the court-house. The court crier was seated at a side window, and such as did not answer to a call moderately loud were fined, unless prevented from attending from some unforeseen circumstance.

In arguing a cause before a jury, the judge would not suffer an attorney to deal in sophistry, or ramble from his subject to mislead the jury, nor repeat several times the facts given in evidence,—alleging that it was a direct attack upon the understanding and discretion of a jury to repeat over and over the facts, when once well and plainly told:—neither would he suffer a case to be read and commented on, unless directly in point, observing that such conduct tended to confuse and darken, instead of elucidating and informing the jury.

To give opportunity for the bar, and all others concerned, to attend in time, the court was not opened until nine o'clock: five minutes thereafter business commenced, when parties, jurors, and witnesses had to be ready at the call of the crier. The court continued open until five o'clock, unless a suit on hand required a longer session,—and in no case would the judge adjourn for dinner.

When the court adjourned for the evening, the judge retired to his chamber, where he continued until he went into court the next morning at nine o'clock; and in passing to and from the court, he would civilly bow when saluted, but had no talk for any one. He ate in his chamber, and admitted none but the servant that waited on him. When the term of the court was over, the judge intermixed with the people, and was the familiar, free, and friendly Christian companion.

THOUGHTS UPON METHODISM:

By the Rev. John Wesley.

1. I AM not afraid that the people called Methodists should ever cease to exist either in Europe or America: but I am afraid lest they should only exist as a dead sect, having the form of religion without the power; and this undoubtedly will be the case, unless they hold fast both the doctrine, spirit, and discipline, with which they first set out.

2. What was their fundamental doctrine?—That the Bible is the whole and sole rule both of Christian faith and practice. Hence they learned, 1. That religion is an inward principle; that it is no other than the mind that was in Christ,—or, in other words, the

renewal of the soul after the image of God, in righteousness and true holiness: 2. That this can never be wrought in us but by the power of the Holy Ghost: 3. That we receive this and every other blessing merely for the sake of Christ; and, 4. That whosoever hath the mind that was in Christ, the same is our brother, and sister, and mother.

3. In the year 1729, four young students in Oxford agreed to spend their evenings together. They were all zealous members of the church of England, and had no peculiar opinions, but were distinguished only by their constant attendance on the church and sacra-

ment. In 1735 they were increased to fifteen, when the chief of them embarked for America, intending to preach to the heathen Indians. Methodism then seemed to die away, but it revived again in the year 1738,—especially after Mr. Wesley (not being allowed to preach in the churches) began to preach in the fields: one and another then coming to inquire what they must do to be saved, he desired them to meet him all together, which they did, and increased continually in number. In November, a large building (the Foundry) being offered him, he began preaching therein, morning and evening,—at five in the morning, and seven in the evening, that the people's labour might not be hindered.

4. From the beginning the men and women sat apart, as they always did in the primitive church; and none were suffered to call any place their own, but the first comers sat down first. They had no pews, and all the benches for rich and poor were of the same construction. Mr. Wesley began the service with a short prayer; then sung a hymn, and preached (usually about half an hour); then sang a few verses of another hymn, and concluded with prayer. His constant doctrine was salvation by faith, preceded by repentance, and followed by holiness.

5. But when a large number of people was joined, the great difficulty was to keep them together; for they were continually scattering hither and thither, and we knew no way to help it: but God provided for this also, when we thought not of it. A year or two after, Mr. Wesley met the chief of the society in Bristol, and inquired, "How shall we pay the debt upon

the preaching-house?" Capt. Foy stood up and said, "Let every one in the society give a penny a week, and it will easily be done." "But many of them," said one, "have not a penny to give." "True," said the Captain: "then put ten or twelve of them to me. Let each of these give what they can weekly, and I will supply what is wanting." Many others made the same offer: so Mr. Wesley divided the societies among them, assigning a class of about twelve persons to each of these, who were termed leaders.

6. Not long after, one of these informed Mr. Wesley, that, calling on such a one in his house, he found him quarrelling with his wife. Another was found in drink. It immediately struck into Mr. Wesley's mind, This is the very thing we wanted. The leaders are the persons who may not only receive the contributions, but also watch over the souls of their brethren. The society in London being informed of this, willingly followed the example of that in Bristol, as did every society from that time, whether in Europe or America. By this means it was easily found if any grew weary or faint, and help was speedily administered; and if any walked disorderly, they were quickly discovered, and either amended or dismissed.

7. For those who knew in whom they had believed, there was another help provided. Five or six, either married or single men, met together at such an hour as was convenient, according to the direction of St. James, "Confess your faults one to another, and pray one for another, and ye shall be healed:"—and five or six of the married or single women met together for the same purpose. In-

numerable blessings have attended this institution, especially in those who were *going on to perfection*. When any seemed to have attained this, they were allowed to meet with a select number, who appeared, so far as man could judge, to be partakers of the same *great salvation*.

8. From this short sketch of Methodism (so called) any man of understanding may easily discern that it is only plain Scriptural religion, guarded by a few prudential regulations. The essence of it is holiness of heart and life: the circumstantial all point to this; and as long as they are joined together in the people called Methodists, no weapon formed against them shall prosper: but if even the circumstantial parts are despised, the essential will soon be lost; and if ever the essential parts should evaporate, what remains will be dung and dross.

9. It nearly concerns us to understand how the case stands with us at present. I fear, wherever riches have increased, (exceeding few are the exceptions,) the essence of religion, the mind that was in Christ, has decreased in the same proportion. Therefore I do not see how it is possible, in the nature of things, for any revival of true religion to continue long: for religion must necessarily

rily produce both industry and frugality, and these cannot but produce riches: but as riches increase, so will pride, anger, and love of the world in all its branches.

10. How then is it possible that Methodism,—that is, the religion of the heart,—though it flourishes now as a green bay-tree, should continue in this state? For the Methodists in every place grow diligent and frugal—consequently they increase in goods: hence they proportionably increase in pride, in anger, in the desire of the flesh, the desire of the eyes, and the pride of life. So, although the form of religion remains, the spirit is swiftly vanishing away.

11. Is there no way to prevent this?—this continual declension of pure religion? We ought not to forbid people to be diligent and frugal: we must exhort all Christians to gain all they can, and to save all they can—that is, in effect, to grow rich! What way then, I ask again, can we take that our money may not sink us to the nethermost hell? There is one way, and there is no other under heaven. If those who *gain all they can, and save all they can*, will likewise *give all they can*, then the more they gain, the more they will grow in grace, and the more treasure they will lay up in heaven.

London, Aug. 4, 1786.

OF THE IMMORTALITY OF THE SOUL.

By the same.

THE proofs of the immortality of the soul are drawn, 1st. From the nature of the soul itself, and particularly its immateriality,—which, though not absolutely necessary to the eternity of its duration, has, I think, been evinced to almost a demonstration.

2dly. From its passions and sen-

timents,—as particularly from its love of existence, its horror of annihilation, and its hopes of immortality, with that sweet satisfaction which it finds in the practice of virtue, and that uneasiness which follows in it upon the commission of vice.

3dly. From the nature of the

Supreme Being, whose justice, goodness, wisdom, and veracity, are all concerned in this point.

But among these and other excellent arguments for the immortality of the soul, there is one drawn from the perpetual progress of the soul to its perfection, without a possibility of ever arriving at it; which is a hint that I do not remember to have seen opened and improved by others who have written on this subject, though it seems to me to carry a great weight with it. How can it enter into the thoughts of man, that the soul, which is capable of such immense perfections, and of receiving new improvements to all eternity, shall fall away into nothing almost as soon as it is created? Are such abilities made for no purpose? A brute arrives at a point of perfection that he can never pass: in a few years he has all the endowments he is capable of; and were he to live ten thousand more, would be the same thing he is at present. Were a human soul thus at a stand in her accomplishments, were her faculties to be full grown, and incapable of farther enlargements, I could imagine it might fall away insensibly, and drop at once into a state of annihilation: but can we believe a thinking being, that is in a perpetual progress of improvements, and travelling on from perfection to perfection, after having just looked abroad into the works of its Creator, and made a few discoveries of his infinite goodness, wisdom, and power, must perish at her first setting out, and in the very beginning of her inquiries?

A man, considered in his present state, seems only sent into the world to propagate his kind. He

provides himself with a successor, and immediately quits his post to make room for him.

————— “ *Hæres*
Hæredem alterius, velut unda super-
venit undam.”

Hor. Ep. 2, l. 2, v. 175.

“ Heir crowds on heir, as in a rolling
flood
Wave urges wave.” *Creech.*

He does not seem born to enjoy life, but to deliver it down to others. This is not surprising to consider in animals, which are formed for our use, and can finish their business in a short life. The silk-worm, after having spun her task, lays her eggs and dies: but a man can never have taken in his full measure of knowledge, has not time to subdue his passions, establish his soul in virtue, and come up to the perfection of his nature, before he is hurried off the stage. Would an infinitely wise Being make such glorious beings for so mean a purpose? Can he delight in the production of such abortive intelligences, such short-lived reasonable beings? Would he give us talents that are not to be exerted? capacities that are never to be gratified? How can we find that wisdom that shines through all his works, in the formation of man, without looking on this world as only a nursery for the next, and believing that the several generations of rational creatures which rise up and disappear in such quick successions, are only to receive their first rudiments of existence here, and afterwards to be transplanted into a more friendly climate, where they may spread and flourish to all eternity.

There is not a more pleasing and triumphant consideration in religion than this of the perpetual progress which the soul makes

towards the perfection of its nature, without ever arriving at a period in it. To look upon the soul as going on from strength to strength; to consider that she is to shine for ever with new accessions of glory, and brighten to all eternity; that she will be still adding virtue to virtue, and knowledge to knowledge; carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself, to see his creation for ever beautifying in his eyes, and drawing nearer to him, by greater degrees of resemblance.

Methinks this single consideration of the progress of a finite spirit to perfection will be sufficient to extinguish all envy in inferior natures, and all contempt in superior. That cherub that now appears as a god to a human soul knows that a period will come when the human soul shall be as perfect as he himself now is: nay, when she shall look down upon that degree of perfection as much

as she now falls short of it. It is true the higher nature still advances, and preserves his distance and superiority in the scale of being; but he knows that, how high soever the station is of which he stands prepossessed at present, the inferior nature will at length mount up to it, and shine forth in the same degree of glory.

With what astonishment and veneration may we look into our souls, where there are such hidden stores of virtue and knowledge! such exhausted sources of perfection! We know not yet what we shall be, nor will it ever enter into the heart of man to conceive the glory that will be always in reserve for him. The soul, considered with its Creator, is like one of those mathematical lines that may draw near to another to all eternity, without a possibility of touching it: and can there be a thought so transporting as to consider ourselves in these perpetual approaches to him who is not only the standard of perfection, but of happiness!

LETTER FROM MR. WESLEY TO DR. ADAM CLARKE,

Dated Bristol, Sept. 9, 1790.

DEAR ADAM—Did not the terrible weather that you had at sea make you forget your fatigue by land? Come, set one against the other, and you have no great reason to complain of your journey. You will have need of all the courage and prudence which God has given you. Indeed you will want constant supplies of both. Very gently, and very steadily, you should proceed between the rocks on either hand. In the great revival at London, my first difficulty was to bring in temper those who opposed the work, and my next to

check and regulate the extravagancies of those that promoted it; and this was far the hardest part of the work, for many of them would bear no check at all. But I followed one rule, though with all calmness: you must either bend or break. Meantime, while you act exactly right, expect to be blamed by both sides. I will give you a few directions:—1. See that no prayer-meeting continue later than nine at night, particularly on Sunday: let the house be emptied before the clock strikes nine. 2. Let there be no exhortation at any

prayer-meeting. 3. Beware of jealousy or judging one another. 4. Never think a man is an enemy to the work because he reproves

irregularities. Peace be with you and yours. I am, dear Adam, your affectionate friend and brother,

J. WESLEY.

From the Boston Recorder and Telegraph.

A FACT.

MESSRS. EDITORS—Having recently read your remarks on “waiting God’s time,” I send you the following statement of a fact, as an illustration of their correctness and importance:—

A few years since, in a season of awakening and revival among the people with whom I am connected, we had a very solemn and interesting meeting on the evening of new-year’s day. There was quite a general and powerful excitement. Several persons obtained a hope, and many were very deeply impressed with a sense of their guilt and danger, though a remarkable stillness and order was maintained during the public exercises: when these were closed, and the benediction had been pronounced, very few, if any, seemed disposed to leave the house. Several of the brethren then prayed and addressed the people, who were yet unwilling to disperse. I then entered into free inquiries and conversation with some of the anxious, but soon heard a middle-aged man conversing with two young persons who stood near me. He said, “It would be happy indeed if God should give us a new heart *this year*: but we must wait God’s time. We cannot change our hearts ourselves: we are wholly dependant on God for a new heart.” I then turned to him, and said, “Sir, *when is God’s time?*—He says it is *now*: ‘Now is the accepted time: behold, *now* is the day of salvation!’ Yes, *to-day*, this

evening; and is he not now visiting us by his Spirit and grace; and will you provoke him by *delay*, and say we must wait God’s time.—How do you know but before another year, another day, or even hour, you may be beyond time, and beyond the reach of mercy—your probationary state closed for ever?” He was silent.

The next day he called upon me in very great distress of mind. He then told me that he was much awakened several years before, in a time of revival in the town of B—, where he then resided;—but as he could not change his heart, he concluded to read the Bible, pray for a new heart, and “wait God’s time.” Upon this conclusion, his conviction and anxiety left him, and he soon relapsed into his former stupidity; “and I was as stupid,” said he, “when conversing with those young women last night when you spoke to me, as I ever was, notwithstanding all I had seen and heard: but your first remark cut me to the heart: I then clearly saw my guilt and danger, nor have I had a moment’s rest since.” He then added, “I fear my day of grace is gone, and I must perish for ever.” I conversed with him some time, and he went away in deep distress of soul.

After two days he called on me again. On his entering the room I observed a remarkable change of countenance—it seemed distinctly to speak the language of peace and

joy within. He was then "rejoicing in hope." He told me that he obtained hope of pardon and renovation of heart the evening before;—and then said, "I have had no peace of mind, nor sleep, before last night, since I was brought to realize my awful condition, when you spoke to me at the meeting on new-year's eve." A short time after, he made a public profession of religion, together with his wife, and more than twenty

others;—and his profession, in the judgment of charity, has been followed by a Christian life and conversation. He is now a deacon of a congregational church in this vicinity, sustains a fair Christian character, and is a useful man in his office. He often speaks in strong terms of disapprobation of the illusive sentiment and dangerous opiate of "waiting God's time" in the great concerns of religion.

T.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

ANNIVERSARIES OF MISSIONARY SOCIETIES,

Auxiliary to the Missionary Society of the Methodist Episcopal Church.

WE regret that an earlier notice of the Genesee and Canada Conference Missionary Societies was not received. The following are extracts from the report of the GENESEE CONFERENCE AUXILIARY SOCIETY:—

" This society rejoices in the zeal and success of others; and so long as a branch of the church is known and recognised by the name of 'The Missionary Society of the Methodist Episcopal Church,' it hopes to maintain a name in that institution as an auxiliary. For the encouragement of the society and its branches, the managers of this auxiliary are happy to remark that its contributions to the funds of the parent institution have not been the least among its sister branches.

" During the three years since its organization it has added to the general funds of the society rising of *one thousand dollars*. This sum, at a just calculation, directed by the economy of our church, is sufficient to support a missionary *seven years* in preaching the gospel to the poor and destitute: and it is not among the least occasions of joy, that the greatest proportion of these funds has been employed in the support of our successful missionaries among the aborigines of this country; whose conversions have been so numerous, and whose improvement in religion and civilization has not only answered every objection of infidelity, but has even exceeded the most sanguine expectations of its best friends.

" But what is this sum when compared with the thousands of our Israel in this conference? and what propor-

tion does it bear to the riches of this wealthy country? Where there have been *hundreds, thousands* might have been paid; and each thousand, according to our estimate, would have supported seven missionaries;—and thus multitudes might have received religious instruction, who now 'sit in the region and shadow of death.'

" We would remark, however, that agreeably to the details of the treasurer's report, it will be perceived a number of the branches have continued their exertions with unabating zeal, having annually forwarded their contributions; and we hope the period is not far distant when the attentions of our people will awake to this subject, when the cause of missions will be considered and felt a *common cause*, and when all the wealthy in our congregations will unite in contributing to the funds of this benevolent institution.

" But, whatever indifference may be felt by the members of our church, within the bounds of this conference, in relation to this subject, we are persuaded that the cause of missions is regarded with peculiar attention and approbation by that Being "who is loving to every man, and whose tender mercies are over all his works," and that it cannot fail to interest all those who are praying for the universal dominion of Christ. The work will

go on, whether we have a hand in it or can always find means and instruments not,—for it is the work of God, and he to accomplish his gracious designs."

It appears by the treasurer's report that the amount received during the year ending August 22, 1825, was one hundred and thirty-eight dollars and sixty-six cents.

CANADA CONFERENCE AUXILIARY SOCIETY.

First Annual Report.

The managers, in presenting their first annual report to the society and the public, beg leave to call their attention to the fields of labour for their missionaries, and the prospects which lie before them of probable usefulness, as well as to exhibit the state of their financial concerns.

The fields of labour in this country which are presented to the attention of the society, and which are now open to the labour of our missionaries, are the newly settled townships and the Indian tribes.

The new townships which have been surveyed and opened for location since the late war, form a line of settlements, in the rear of the old settlements, the whole length of the province—a length of about 600 miles. To these new townships are thronging thousands from Europe and the older parts of America, who in most places would be without the means of grace, were it not for the labours of the itinerant ministry; nor can it be expected that any adequate supply can be afforded by any other means,—such is the scattered state of the population, and insulated as they are by vacant lands. It is to these new townships and destitute settlements that our missionaries are to continue to direct their attention, that the voice of grace with the sound of the ax may be heard, and that log cabins and chapels of devotion may continue to rise up together.

The missionary ground which has heretofore been occupied by our missionaries, were the new settlements on the river Rideau, and the newly settled townships at the head of lake Ontario. These are now embraced in the Perth and Toronto circuits, and supplied by the labours of the circuit preachers, the inhabitants being at length both able and willing to support the expenses of regular circuits. By the labours of the late missionaries these circuits have been organized,—order in society much promoted,—the altar of devotion erected in many families, and many sinners converted from

the error of their ways, and thus added to the church of Christ. The duty of the missionaries, and the services which they are expected to perform, are to labour daily for the welfare of their flocks, by preaching the word in every destitute settlement; to distribute the Holy Scriptures to the destitute; to exhort to peace and the support of the civil authorities; to encourage the establishment of sabbath schools; to recommend economy, decency, and industry; to press the worship of God in every family; to visit the sick and assist the poor; to administer the ordinances; to labour for and suffer with their flocks; and to do all in their power to bring sinners to repentance, and thereby endeavour to extend the interests of the Redeemer's kingdom.

Improvement of the condition of the Indian tribes.

Of the natives there are two bodies which present themselves more especially to the benevolent consideration of the Christian public, viz., the Six Nations, and the tribes of the great Chipawa nation.

The Mohawks are the most leading tribe of the Six Nations, having been rendered more intelligent by some advantages of education. By British liberality, schools have been kept up in the Mohawk for many years,—by which means principally several have been matured to a state of intelligence and genius sufficient to prove that the native mind is capable of virtues and excellencies the most refined. These remain monuments of real greatness amid the depravity of a great part of the nation, who, by the destructive use of ardent spirits, are hurried on to the dreadful precipice which threatens their utter extinction. Nothing, in our opinion, can rescue this people but the power of the gospel.

That the truths and power of grace are capable of producing great alterations, we have evident examples at the Grand river,—some of the most dissipated of that nation having been chan-

ged from confirmed habits of drunkenness and irreligion to habits of sobriety, and to a virtuous and pious deportment, worthy indeed of Christians of more enlightened communities. At the mission house on the Grand river, there are about thirty Mohawks, who adorn the gospel of their profession; among these is a chief of considerable distinction, who is much devoted, and takes a deep interest in the welfare of the society and of the schools.

The Chipawa nation, in its various tribes, is by far the most numerous.—They spread out the whole length of the province, extending also far to the north. "Their tongue is said to be the most prevailing, and is held in such esteem that the chiefs in every tribe must speak it in general councils;" and that, with a knowledge of this tongue, the traveller may pass through to the Western ocean, conversing with every nation. The Missisaugahs, once a powerful tribe of the Chipawas, have been much reduced by former wars, and in later times by the use of ardent spirits. Such a thirst have they for the taste of spirits, that they have been known to barter the most valuable of their presents for a small quantity; and not unfrequently have they continued their drunken revels till their whole property was expended. In this state they are frequently exposed to sufferings and death by the waters and frosts; and to this cause principally may be attributed their present degraded and wasted state. Their religion, too, is another proof of the benighted state of their minds. Among their sacrifices are dogs: their offerings are made to the sun and the moon; and when influenced by apprehensions of danger, they have been known to pay their worship to the evil spirit, in order to induce him to do them no harm. Their views of a future state are altogether sensual, for they appear to have no higher idea of happiness than plenty of game and pleasant hunttings. Thus do these unhappy people appear to be entirely without God, and without hope in the world. Their wandering state and manner of life have been supposed to be insurmountable obstacles in the way to their conversion: for they are every where at home,—seldom long in one place,—never erecting any permanent habitations; but residing in temporary huts, covered with matted

flags, or with barks from the trunks of trees. For such a people, then, where is there any foundation for hope? "Can these dry bones ever live?" Yes, verily,—for he that made them, can he not redeem them? Is there any tribe of all the nations for whom the Saviour did not die? and did not our Saviour command that the gospel of his grace and mercy should be preached to every creature? By how much the farther these pagans have wandered from the true God, by so much the more is the power of the gospel manifested, and the riches of his grace exalted in their conversion. Of the degraded Missisaugahs, more than sixty during the past year have embraced the gospel; and such have been the changes wrought in their feelings and manners, as to be matter of astonishment to all who knew them, and of especial encouragement for the society to persevere in their labours.

Native schools for the improvement of the mind must be considered of importance, whether for the purposes of civilization, or to fix more permanently in the mind the principles of Christianity. Where this has been already received, and even where strong religious feelings are experienced, "line upon line, and precept upon precept," are necessary. A knowledge of reading, then, will greatly aid in such a course of instruction. By opening the Bible and whole libraries to the astonished minds of the native disciples,—thereby unfolding the works of the Creator, the plan of redemption through the Saviour, and the wonders of his love,—it will prepare them for teaching these great things to their friends and neighbours. To the schools, then, and the revivals of grace, we must look for native ministers, who may hereafter preach to the surrounding nations of their red brethren "the unsearchable riches of Christ."

The natives themselves perceive the importance of education,—especially wherever religious awakenings have commenced: immediately they solicit schools for the instruction of their children. It is now about two years since a school was commenced at the Upper Mohawk, where from 25 to 30 children have been taught to read in English. During the same time a sabbath school has been kept up, and well attended. Through the summer both schools have

been prosperous,—the sabbath school on some occasions consisting of about sixty youths and children. The improvement of the school has been considerable, and some of the scholars give indications of superior capacity. To brothers Crawford and Johnson is due the gratitude of the society for their assiduity and perseverance as teachers in the school.

The house at this station was erected for the double purpose of schools and meetings; and is of hewed oak, neatly plastered, and made comfortable by a stove for winter. It was built partly by the labour of the natives, but mostly by liberal donations of benevolent individuals in the adjacent settlements. Before the house was erected, no room could be obtained for the school till an aged chief (lately converted) offered his own house for the purpose, and retired to a cabin in the woods.

At this station about 100 adults of the Missisaugahs have their tents erected, with a view to afford to their children the advantages of education,—the principal chief of the tribe setting a suitable example by encouraging his young wife to attend the school. A strong and increasing desire is waked up in the youth for learning to read: the following is an example:—A few months since, a lad of about seventeen, having heard of the school at the Grand river, and prompted by a desire for education, set off on a journey of one hundred miles to visit the place where Indians are taught to read. Being hospitably received by the Indian brethren, he entered the school, and is now making proficiency in his studies;—and what is farther encouraging, he appears to have experienced a change, and begins to improve his gifts by prayer in his native tongue.

Among the Muncey Indians, a tribe of the Delawares on the river Thames, a school was opened in the month of May last. Its commencement was discouraging, and was attended with circumstances of an unpromising nature, among which was the reluctance of some of the chiefs to consent to the school. Had the pious youth who commenced the undertaking, possessed less enterprise and perseverance, the attempt would probably have failed, and thereby much good been prevented.—After several visits, and much labour, he at length succeeded in getting a

school of seven children. The school has since become more popular, for on the first of the present month it consisted of fifteen scholars. Through the exertions of the preachers, and the liberality of friends in the Westminster and Thames circuits, materials have been procured for erecting here a convenient building for schools and meetings. In two other places teachers have been solicited by the natives; and such are the prospects, that we are encouraged to hope that their solicitations will be complied with, and two more schools be in operation before the opening of the spring. Besides, it is expected that provision may be made for the board and education of several Indian boys from a distance, who have signified their wishes to attend the school.

Translations.

For two years past, Doctor A. Hill, an intelligent Mohawk chief, has been engaged in the translation of the evangelists, St. Matthew and St. Luke; and having corrected a former translation of St. Mark and St. John, the whole are now nearly completed, and will be ready for the press in a short time. A princess of the same nation, well qualified for the work, it is understood, is engaged in the translation of the Acts of the Apostles: so that the Six Nations may hope, at no very distant period, to possess the invaluable treasure of the whole New Testament in the Mohawk language,—a tongue which most of the Six Nations understand. A number of excellent hymns have also been lately translated by the doctor, and are now ready for printing. In this compilation care has been taken to select the most spiritual of our hymns, as well as to furnish variety; such as for evening, morning, sabbath, sacramental, &c. When this book shall be in possession of our pious native brethren, we expect the melody of their devotions (already excellent) will be greatly improved, to the advantage of public worship, and for the advancement of personal piety.

Native Teachers.

Considerable hopes are entertained that teachers and preachers from among the natives will be raised up, and prepared to carry instruction and the *word of life* to many nations of our vast wilderness. In this hope we are encouraged, from the fact that several pro-

ining and useful gifts have already appeared, both among the Mohawks and Chipawas. Among the former, native teachers of schools have been employed for many years by the Church Missionary Society; by which means a very considerable portion of that people can read intelligibly in their native tongue. In our school at the Grand river, a Mohawk convert has been engaged for some time as a teacher.—Others, both Mohawks and Chipawas, are well qualified for usefulness in this department of the mission. Teachers of righteousness, also, in whom is seen the excellencies of grace as Christians, and the power of the gospel as exhorters, are rising up from among their brethren, and promise much for the interests of religion among the natives. We have already stated to what an extent the Chipawa language is understood among the tribes of the west and north. When, therefore, this favourable circumstance is taken into view, together with the effects of religious instruction on the minds and manners of this people during the past year, we cannot think it too much to hope that the gospel of the Saviour may be made known to these nations by means of native teachers, that churches may be formed among the wild men of the woods, and that the high praises of Jehovah may yet be sung throughout the vast forests of America: then shall “the wilderness and the solitary places be glad for them; and the desert shall rejoice, and blossom as the rose,”—Isaiah xxxv, 1.

Effects of the Gospel on the minds and manners of the Natives.

We are aware that objections have been raised against any attempts for the improvement of the natives,—because “they have grown worse by their intercourse with the whites;”—thence it has been inferred that “all instruction to the natives has a demoralizing, rather than a virtuous tendency.” To this we reply, that if the acquaintance of the natives generally had been with the most virtuous part of the community, who had afforded them the means of instruction, enforcing the same by examples of piety and virtue; and if, in consequence of such intercourse, the natives had become more immoral and worthless, there would then be some force in the ob-

jection: but when it is considered that the instruction of the natives has been generally neglected; and that, in the mean time, their manners have been debased by the vices of the immoral whites, who have thought it their interest to introduce the means of intoxication among them; the objection at once appears without weight, inasmuch as the vicious taint which the natives have received is from another source than that which is contemplated by this society, and altogether foreign from the precepts of the gospel.

The natives of America, we have no doubt, are as capable of improvement as any other people of similar advantages; and that religious instruction may be as salutary on the savage mind, we are prepared to exhibit proofs which will not be questioned. We refer to the changes which have taken place at the several missionary stations, and particularly at the Grand river, where, by the plain preaching of *repentance towards God, and faith in our Lord Jesus Christ*, about one hundred natives have been reclaimed from confirmed habits of vice and irreligion, to be a sober, virtuous, and devoted people. Of this number sixty-eight are Missisaugahs, who, with few exceptions, were entirely pagan; and who, from their love of spirits, were among the most filthy and wretched of the savage tribes: but, since their conversion, all is changed. The drunkard's whoop and savage yell have given place to the voice of supplication, and the orisons of pagan worship are exchanged for the melodious songs of grateful praise to Jehovah. The Christian Indians are aware of their weakness, and they deny themselves altogether the use of spirits. In this respect they exhibit an example worthy of imitation to their white brethren of the like infirmity; for when these Indians have been urged to “take a little,” they have been known to reply, “No, me drink no more. Once me drink too much, and me fear, if me *drink a little*, me drink too much again.”

The Indians, by becoming a sober people, find their condition more comfortable in many respects. Their presents of clothing from the government being saved from the waste of intoxication, they are enabled to appear more decently, and to live in a more comfortable manner.

By the same means the comfort of the Indian families is also promoted.—In the former state, their females were made unhappy by excessive toil, and more so by abuse from their drunken husbands: they are now treated in a manner more suited to the delicacy of their sex. By the industry of their husbands they are better provided for; and the cleanliness of their persons, and the neatness of their apparel, are a handsome comment on the change which has taken place in their husbands and fathers.

The peace and amity which prevail among the converted Indians is another proof of the happy effects of the gospel. Between the five Iroquois nations (among whom the Mohawks have stood conspicuous) and the great Chipawa nation, a deeply-rooted animosity has existed for ages. This hostility was founded in the bloody wars which long prevailed, in a severe contest for the sovereignty of the great lakes. From that time the two great bodies never entered into confederacies, never mingled in general councils, nor pitched their tents, nor held their festivals together: but since their Christian profession this animosity has ceased. The Mohawks, who possess the fertile flats of the Grand river, have invited their Missisaugah brethren to occupy their lands, and reside among them. They now both plant in the same fields, send their children to the same school, and worship in the same assembly.

The Missisaugahs, since their conversion, have shown a desire to commence a civilized way of living; and from the experiment of planting the present season, we are encouraged to hope that they may do well in this new mode of life. Their fields of corn have been pretty well cultivated, and promise a good harvest. Having signified to the government their wishes to settle on their lands for civilization, they have received assurances of encouragement and aid beyond their highest expectations, and they hope to be enabled to commence an establishment on the Credet in the course of another season.

On the river Canard, near fort Mal-

* These converts being connected by relationship to the Wyandots at Upper Sandusky, and with a view to send their children to school, we understand they have principally removed to Sandusky.

† A list of these was intended to be inserted in this report. As but a few of their names had been forwarded, it is deferred, and the secretaries are respectfully requested to furnish their names for the next report.

den, reside a portion of the Wyandots, about twenty of whom, by the ministry of the word, have become pious, and remain an ornament to the Christian religion.*

At Sandusky, also, considerable successes have attended the mission. About two hundred have become pious; several have died in the triumphs of the Christian faith; the school of sixty children is quite prosperous,—numbers of whom are reading in the Testament and English Reader, and others are writing; the girls are learning the economy of the house, and agriculture is flourishing. In fine, the condition of the Indians is in every respect more comfortable and happy by the introduction of the gospel;—so true is it that “godliness has promise of the life that now is, as well as of that which is to come,” 1 Tim. iv, 8.

To the friends and patrons of this institution we must not forbear to mention that the probable expenditures for the ensuing year will exceed the amount received. In the treasurer’s report it will be seen that the receipts amount to 159*l.* 19*s.* 3*d.*, which sum is made subject to the order of the treasurer of the parent institution. At the same time, drafts are made out in favour of the several missions in this country to the amount of 203*l.* 1*s.* 3*d.*, which sum exceeds the receipts by 43*l.* 2*s.* 0*d.*

In adverting to the receipts in the treasurer’s report, the managers here avail themselves of the opportunity of acknowledging with gratitude the sums therein stated;—and with the liveliest feelings they mention the promptitude of the officers† and managers of the branch societies. To the diligence of these, and other enterprising agents in this good work, the managers owe their grateful acknowledgments; and to them we look for farther exertions, as there are yet many friendly persons who have had no opportunity afforded them to aid in the cause of missions.

To the Christian public generally the managers now make their appeal with some confidence of being heard; since the importance of the work, the prospects of success, the delight in doing good, and the promised reward, are motives for inspiring a vigorous action

in the plans of our humble institution. From the facts stated in the report, it will be perceived that a wide door is opened for the labours of the faithful missionary to the destitute inhabitants of our new settlements, who, in consequence of their present low circumstances, must remain without the cheering sound of the gospel, unless visited by that charity which preaches the gospel to the poor. To support these labourers, and to follow up, by missions and schools, the openings among the savage tribes, considerable sums must be expended—sums, we trust, however, not to the full amount of benevolent feeling which exists. We judge from the benevolence of the past year, as well as by the expressions of piety and good will manifested at the several missionary meetings, an example of which we beg the indulgence to name. In the formation of one of the branch societies, a statement having been made relative to the changes and prospects among the natives, a pious lady came forward to the treasurer with a piece of gold, which had been given her by a relative. "Here, sir," said she, "is a piece of money for the mission to the Indians. I have been thinking to what purpose I might devote this *present*, the most effectually to remember the giver; and I have come to the conclusion to lay it up in the Lord's treasury, for the benefit of the poor Indians." She then, with tears of fervent charity, says to the offering, "Go, in the name of the Lord; and I pray God that it may accomplish the purpose for which I send it." When charitable offerings are accompanied by prayer for the divine blessing, they have a double value,—the blessing of the gift, and the blessing of God upon it. Thus saith the apostle to the Gentiles,—"Do all in the name of the Lord Jesus."

It is not in every enterprise that hope prevails over fear,—much less that assurance is given of a successful issue; but in ours there is a promise both of *success and reward*:—"The heathen are given for his inheritance;" and "They that sow in tears shall reap in joy." Yes, we can show you many heathen, whose souls have been converted to God: many who a year ago had no term in their language to express the Redeemer's name, can now call God their father, by the Holy Ghost given unto them. These are now heard

declaring the mighty works of God, and the love and glories of the Saviour, in their own native tongue. Your contributions are solicited then for the support—not of a visionary project of fanatical enthusiasm—not the untried plans of inexperienced philanthropy; but to assist in preaching the gospel to the heathen—that these sons of nature may become the sons of grace, and heirs of the kingdom of heaven.

Permit us to propose to you an example:—A farmer who resides on the Indian reservation, and who has witnessed the happy changes in his Indian neighbours, is now preparing an acre of ground, with a view to sow it with wheat, the avails of which he designs to apply towards the support of the mission.

Were it possible to take you to the missionary establishment, we would use no other arguments: you would there behold a sight at which angels in heaven rejoice. A congregation of more than one hundred converted natives, first kneeling to implore the blessing of Jehovah—then, rising to their seats, they are prepared to hear the word of life! See!—not a trifling look!—not a wandering eye! The most profound solemnity pervades the whole assembly. We would then point you to your missionary, discoursing to these wanderers of the wilderness of the Redeemer's love;—that for them a Saviour was born—was crucified—is risen—reigns to be a Prince and a Saviour, in whom the Gentiles of all nations have an inheritance of offered mercy. By his side stands a youthful native, who receives the words of salvation from the preacher's lips, and with eloquence and energy declares them to the listening auditory in the language of his nation. In the listening multitude, the half-suppressed sobs and flowing tears show that the heart of stone has become the heart of flesh. Hark!—hear these children of grace singing the praises of God, with voices, the melody of which reminds you of the music of the angels in Bethlehem.—How unlike the savage yell, the only music known to them a year ago!—This is no highly-coloured picture of imaginary scenes, but a true exhibition of facts and realities. We declare to you only what our eyes have seen, and what our ears have heard.

This society was organized at the first session of the Canada conference, held in Hallowell, Upper Canada, September, 1824; and the amount of receipts into the treasury during the year ending Sept. 14, 1825, was six hundred and thirty-nine dollars and eighty-four cents.

VIRGINIA CONFERENCE AUXILIARY SOCIETY.

The sixth anniversary of this society was celebrated in the Methodist Old Chapel, Richmond, on the evening of the 27th of March last. We select the following from the report of the managers:—

“The board of managers, in presenting their annual report to the consideration of the society, feel it their duty to express the great satisfaction with which they have contemplated the origin and success of this and other institutions of a kindred nature. The missionary scheme is so generally admitted to be laudable and praiseworthy in its nature, benevolent in its design, and advantageous in its tendency, that the board think it unnecessary to dwell largely upon these points. They should however be kept in view, inasmuch as they form the grand basis upon which the society stands, and conducts its operations.

“Our hearts have been made joyful by intelligence from the west, that, through the instrumentality of our missionaries in the forests, to whose support we contribute annually, several influential chiefs of different tribes of the aboriginal race have been brought to God, and made the happy subjects of his grace. Some, however, have fallen off, while others have stood aloof, and a few have drawn near to deter the messengers of the cross, and stop the progress of the cause of Christ. To reform, and civilize, and Christianize this unfortunate class of human beings, and direct their minds to the great Fountain of light and life, comprise the objects which this society contemplates, in co-operation with the parent institution and other auxiliaries. Our schools in the wild woods are now in a flourishing condition, and present prospects of so flattering a nature not only to us, but to the uncultivated woodsmen also, that they are almost daily becoming more and more reconciled to our plans, and sending their children to be taught the

arts of husbandry and civilization; and we think that if ever the savage tribes are made a civilized people, it must be by instructing the youth to forsake the examples of their forefathers—to lay aside the bow, and arrow, and tomahawk, and convert them into implements for cultivating the soil. Through the instrumentality of missionary exertions among them, many solitary places have been made glad, and the wilderness has already begun to bud and blossom as the rose. We think that the time has now arrived when this degraded race of men are to be remunerated for their lands, of which we have deprived them; and this remuneration must be made by furnishing them with the privileges of the gospel, and teaching them to enjoy the pleasures of domestic life.

“Our brethren have gone thither, and engaged in this labour of love.—Their efforts have been successful to a great degree, and they indulge sanguine hope of still more extensive success.

“It is our duty and our privilege to hold up their hands by fervent prayer, while we minister to their wants, of the ability which God has mercifully given us. Let us assist in this good work; let us unite effort with prayer, works with faith, and success will be certain.

“In referring to the state of the treasurer’s account, the board have to express their regret that several of the branch societies have not yet made their annual remittances, in consequence of which the amount of disposable funds now in hand is comparatively small, as will appear upon the face of the account which the board beg leave to submit to the consideration of the society.”

PHILADELPHIA CONFERENCE.

From the minutes of this conference it appears that there were received—preachers on trial, 6; ordained deacons, 2; elders, 5; located, 1; returned supernumerary, 16; superannuated, 7; expelled, 1; dead, 1.

Numbers in society this year,	29,113 whites,	7,650 col’d,
last year,	28,997	7,658

Increase,	116	Dec. 8
Number of preachers belonging to the conference, one hundred and twenty-five.		

Stations of the Preachers.

PHILADELPHIA DISTRICT.—*Joseph Lybrand, P. E. St. Georges—Sam'l Mervin, L. Prettyman, Robt. Lutton, Ezekiel Cooper, sup. Union—Lewis Pease, Thomas F. Sargent, sup. St. John's and Kensington—L. Lawrence, George G. Cookman, T. Dunn, sup. Bristol—Edward Stout, Joseph Cary, Dauphin—Henry G. King, T. Miller, Lancaster—Thomas Neal, Pharaoh A. Ogden, Chester—Jacob Gruber, Samuel Grace J. Tally, sup. Wilmington—L. M. Combs, Strawbsburgh—Henry Boehm, W. W. Wallace. Springfield—Wm. Hunter, sup.*

William Barns, on account of affliction, at his own request is without a station.

CHESAPEAKE DISTRICT.—*J. Moore, P. E. Cecil—Edward Page, J. Goforth, sup. Smyrna—Solomon Higgins, James Long. Dover—J. Bate-man, Waters B. Jones. Caroline—John Smith, Wm. Allin, Wm. Smith, sup. Talbot—Charles Reed, L. Scott, Wm. Rider, sup. Queen Ann's—Lot Marfield, Joseph Iliff. Kent—James Smith, James B. Ayres. Chester-town—Thomas Smith, sup.*

DELAWARE DISTRICT.—*H. White, P. E. Cambridge—William Bishop, John Bayne. Dorchester—D. Lambdin, Levi Stocks. Somerset—A. Smith, Edward Stephenson. Annemesse—D. Daily, Matthew Sorin. Accomac—W.*

Lennard, Geo. Wilshire. Snowhill—John Henry, Wm. B. Snead. Lewis-town—Award White, John Collins. Milford—William Torbert, Thomas I. Thompson. Wesleyville—Caleb Morris, sup.

WEST JERSEY DISTRICT.—*Charles Pitman, P. E. Burlington—G. Wool-ly, Robt. Gerry. Trenton and Bloom-bury—William Thatcher. Freehold—John Findly, James M'Laurin. New Mills—Waters Burrows, Daniel Fid-ler, Joseph Osborne, sup. Gloucester—John Woolson, E. Reed. Cumber-land—Wm. Williams, Wm. Lumis. Bridgton—John Potts. Salem circuit—Solomon Sharp, Thos. Davis. Sa-lem station—John Lednum, T. Ware, sup. Juliastown—Jas. Campbell, sup. Mount Holly—J. Egbert, sup. Egg-harbour—Nathan Swain, sup.*

EAST JERSEY DISTRICT.—*M. Force, P. E. Trenton—John Walker, James Moore. Asbury—Isaac Winner, An-thony Atwood. Warren—David Best, James Dandy. Hamburgh—Benjamin Collins, J. K. Shaw. Bergen—David Bartine, Wm. A. Wiggins. Patter-son—John Creamer. Newark—Jos. Rusting. Essex—G. Banghart, J. Thompson. Staten Island—B. Weed. Elizabethtown—Thos. Morral, sup., Thos. B. Sargent. New Brunswick—Samuel Doughty. Allentown—R. W. Petherbridge, sup. Stroudsburgh—W. Colbert, sup.*

STATE OF RELIGION IN DETROIT.

Extract of a letter from the Rev. William Simmons to the editors, dated Detroit, March 18, 1826.

THOUGH what I have to say respecting the work of God in this place may appear hardly worthy of notice when compared to what is done in places more favoured, yet those acquainted with the moral and religious condition of these parts will be ready to exclaim, "Then hath God granted unto them also repentance and remission of sins."

It was not without some fears that I entered on my work last November, lest I might "labour in vain, and spend my strength for nought." To my joy I found a society in this city, consisting of about fifty souls, who were waiting for the consolation of Israel. Though a few of these had rendered themselves unworthy of church membership, the remainder were striving to "provoke one another to love and good works." After labouring a few weeks in the

ordinary way, by preaching, praying, &c, we finally adopted the practice of holding a prayer-meeting on sabbath evening after preaching. At first, but few could be prevailed on to join in this exercise; but the number gradually increased, and the pious seemed to increase in zeal and fervency. It soon appeared that some hard hearts were made tender, and they came forward soliciting an interest in the prayers of the faithful.

It was not many days before some were enabled to rejoice in a sin-par-doning God. The work so happily begun continued to move forward,—not, indeed, "like a mighty rushing wind," but like the "still small voice." The result is considered glorious by us here. Twenty persons have been re-cieved on trial in the church, the ma-

jority of whom profess to have found peace with God,—and the work is still progressing.

There are some things with which we have to contend, perhaps somewhat peculiar to this place. The French population are Roman Catholics, remarkably tenacious of their peculiarities; and they seem barred against the introduction of farther light. This has for so long a time been a military post, that that spirit seems to have been more assiduously cultivated than the spirit of the gospel. Not that I would speak against any of our military men,—as, no doubt, there are as honourable and as praiseworthy characters belonging to that class of men as to any other not immediately religious; but you know that it is somewhat uncommon to find a military chieftain blending the character of a Christian with that of a warrior, though this has sometimes been the case; and there are some honourable exceptions here.

I am often called to mourn the degraded state of most of the savages, as I behold them in my excursions through the woods. While I see them sitting

on the cold ground in their miserable wigwams, exposed to the rigour of the winter's blast, and their small pittance often wrested from them by the peculation of mercenary white men, by which they are degraded still lower, in consequence of an intemperate use of ardent spirits—my soul is pained within me, and I am ready to ask, Is there not some chosen thunder reserved for those who thus make merchandize of these immortal souls! Alas! that such an example should be presented to these simple people of the forest by professing Christians.

This part of our country, it is well known, was the scene of much warfare during our last sanguinary conflict. I have felt no little emotion while passing through the places where once were heard the shouts of war, the groans of the wounded and dying, the cries of the vanquished, and the victor's voice of triumph. But those days are past, and many are now listening to the proclamation of salvation in the name of Jesus. Oh, may they believe, and be saved!

POETRY.

CHRIST IN THE GARDEN.

By Mrs. Hemans.

He knelt—the Saviour knelt and pray'd,
When but his Father's eye
Look'd through the lonely garden's shade
On that dread agony:
The Lord of all above, beneath,
Was bowed with sorrow unto death!

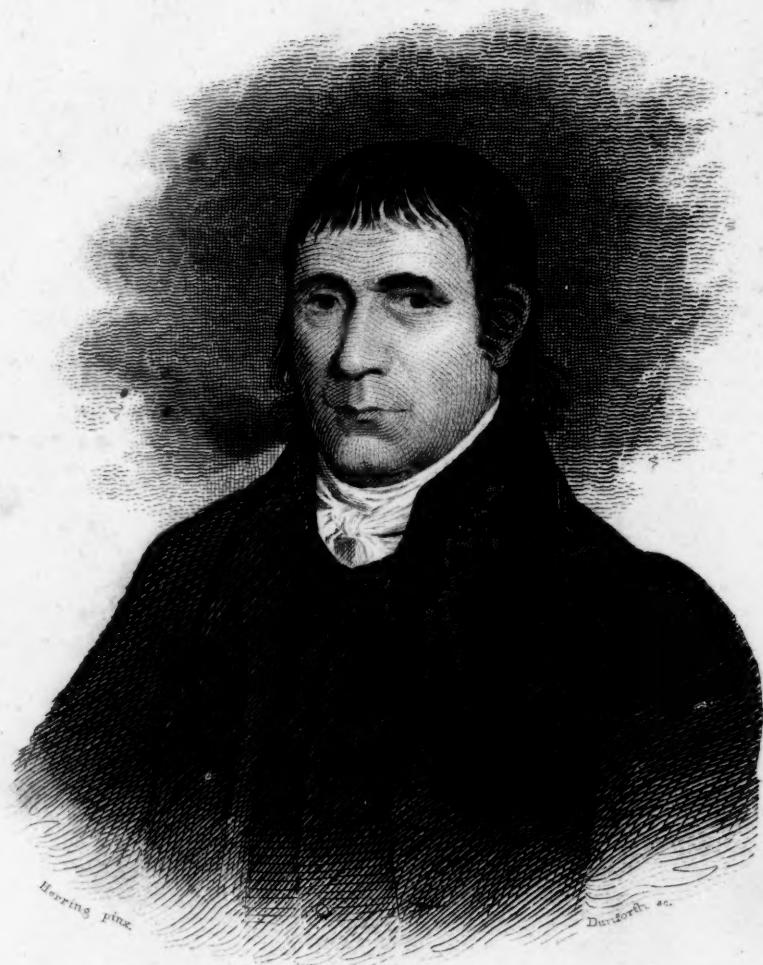
The sun set in a fearful hour;
The heavens might well grow dim,
When this mortality had power
So to o'ershadow him!—
That he who gave man's breath might know
The very depths of human wo.

He knew them all!—the doubt, the strife,
The faint, perplexing dread;
The mists that hang o'er parting life,
All darken'd round his head;

And the Deliverer knelt to pray—
Yet passed it not, that cup, away!

It passed not—though the stormy
wave
Had sunk beneath his tread;
It passed not—though to him the
grave
Had yielded up its dead:
But there was sent him, from on high,
A gift of strength for man to die!

And was his mortal hour beset
With anguish and dismay?
How may we meet our conflict yet
In the dark, narrow way?
How but through him, that path who trod?—
Save, or we perish, Son of God!



REV. B. HIBBARD.

Aged 54.

